

Message for
Baptist World Alliance Sunday

February 2, 1975

Greetings to the Baptist People of the World:

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God . . . we are his people, and the sheep of his pasture" (100th Psalm).

Baptist people in many nations pause this day to think of our international fellowship. We thank God for his guidance and his blessings in the past. We look forward confidently, in his strength, to the challenges that face us in the year 1975:

- It is the year of climax for the World Mission of Reconciliation Through Jesus Christ, a project launched by the Baptist World Congress in 1970.
- It is the year of the 13th Baptist World Congress, meeting at Stockholm, Sweden, July 8-13, 1975. The theme will be "New People for a New World—Through Christ."
- It is a year for implementing the visions gained when more than 5000 young people from 54 countries gathered at Portland, Oregon, USA in July 1974—for discussions around the theme, "Christ, Our Challenge to Live."
- It is a year in which Baptist men seek to implement the goals outlined in their First World Conference of Baptist Men, held in November 1974 at Hong Kong, using the theme, "World Brotherhood Through Christ."

The World Mission of Reconciliation Through Jesus Christ has kindled the fires of evangelism around the earth. Thousands of persons have been reconciled to God, professing their faith in Jesus Christ as Saviour and Lord. Christian people have been directed to projects of Christian service, demonstrating the love of Christ in their day to day relationships.

We must make 1975 a year of even greater victories. The Lord said that greatness comes through serving. "Even the Son of Man," he said, "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Let us therefore—33 million Baptists in more than 100 countries—press ever forward in proclamation of the Word, by speech and by deed, "that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11).

The Lord bless you and keep you, the Lord make his light to shine upon you and give you peace.

V. CARNEY HARGROVES, *President*
ROBERT S. DENNY, *General Secretary*
THE BAPTIST WORLD ALLIANCE

 **WESTERN RECORDER**
FEBRUARY 1, 1975

Confabs Focus On Troubled Families

Ministering to troubled families will be the focus of four upcoming conferences. Jointly sponsored by the Board of Child Care and the Christian life department of the KBC Executive Board, these two-day meetings are scheduled for March and September.

Latonia Baptist Church in Covington and First Baptist Church in Mayfield will host the first two. The Covington dates are March 3-4. The Mayfield meeting is March 6-7. Each begins at 10:00 a.m. and goes through noon the following day.

William Rogers, director of Christian life concerns for the Executive Board,



Haworth

said the conference would focus on updating pastoral skills for church staff members.

"Everyone knows the American family is in trouble," Rogers commented. "The present economic crisis is just another stress on the family."

"People still turn to the pastor and the church as a primary resource to handle family problems," he added. "This conference will sharpen the pastor's awareness level and teach skills in dealing with family problems."

Teaching those skills will be Swan Haworth, who currently directs the pastoral

counseling department of North Carolina Baptist Hospitals in Winston-Salem. For 12 years, he was professor of pastoral care at Southern Seminary. Prior to that time he served 25 years as pastor of churches in Kentucky, Mississippi and North Carolina. Haworth will lead six hours of conference time attempting to better prepare church staff members for "pastoral ministry to troubled families," the conference title.

Also assisting on the program will be William Amos, director of the cosponsoring Board of Child Care. Amos will discuss the role his agency plays in ministering to broken families.

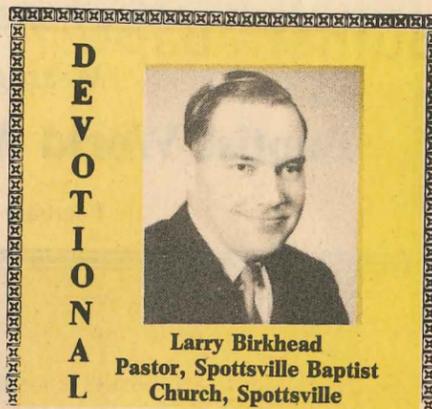
Vernon Cole of the church training department will also participate. His information will deal with available resources on family life through the church training department.

The conferences in September will feature the same faculty and staff. First Baptist Church of Danville will host a conference September 22-23. September 25-26 are the dates for a conference at Eastwood Baptist Church in Bowling Green.

Church Chuckles by CARTWRIGHT



"I saw him once on a color set. His sermons seem even more powerful when he turns a livid red!"



Larry Birkhead
Pastor, Spottsville Baptist
Church, Spottsville

Acts 10:38a

Our Lord, in his daily walk, dealt with, worked with, and was concerned about people. Likewise, all of us have dealings with others and many of you, like me, work with others. There are three characteristics in Christ's life that are needed by us if we are to relate to people in a positive way.

First, Jesus loved life; but how many people do not love life? They do not want this life to end, but they do not really enjoy living. This was brought to my attention when I read a book by Samuel Silver. Silver was on Fifth Avenue in New York on a beautiful spring day. He scanned the oncoming faces, hundreds of them, as people passed by. He concluded: "Practically every expression you pass is grim or unhappy." There was hardly a reasonably happy or serene face to be found. He observed this in other cities. There are literally millions of people who do not enjoy life, but Christ did. He intended that men do likewise. "I am come that they might have life and that they might have it more abundantly."

Also, Christ loved people. Over and over we find him in the midst of persons talking to them — Nicodemus, the rich young ruler, the disciples. Jesus went to be alone, but he did not stay by himself. On what did he place ultimate value? It was people. His main concern was people. There are those who value things and use people, and there are those who value persons and use things. Jesus was in the latter group. Like Christ, we need to love people. If we love persons, we do not want to hurt or destroy them. If we value people first, we have things in the right perspective.

Lastly, Christ wanted to help people. "He went about doing good." On Johnny Appleseed's tombstone are these very same words. Would these words describe your life?

Do you love life, love people and want to help them? Our Lord did.

Southern Baptists And Human Rights In The USA

By T. B. Maston

Retired Christian Ethics Professor,
Southwestern Baptist Theological Seminary

The term "human rights" implies that there are rights that belong to persons simply because they are human beings created in the image of God. The idea of "human rights" applies in a particular way to the relation of races, but it also can apply to such diverse areas as abortion, population explosion, pollution, and the treatment of women.

WOMEN

One evidence of the greater interest by Baptists in the rights of women was a report of the Christian Life Commission to the 1974 meeting of the Southern Baptist Convention in Dallas, Texas. The commission made several recommendations, including one, voted down by the Convention, requiring at least one-fifth of the members of any board of trustees or standing committee of the Convention to be women.

There is considerable controversy at the present time among Southern Baptists concerning the ordination of women to the ministry or as deacons or deaconesses. The former in particular represents a drastic change and so far is a rarity, with less than a dozen having been ordained.

RACE

There has been some movement of blacks into Southern Baptist ranks in recent years. It is estimated that there are approximately 75,000 black Southern Baptists: members of predominantly white churches or black churches that are members of white associations and conventions. A recent survey revealed that there were 191 predominantly black churches in the Southern Baptist Convention.

There has been in recent years some increase in the number of browns and blacks elected or selected for places of leadership in Southern Baptist life. Charles King, a black pastor from Kentucky, was elected second vice president of the Southern Baptist Convention in 1974.

The Home Mission Board of the Southern Baptist Convention (November, 1973) elected Emmanuel McCall, a black, as director of its Department of Cooperative Ministries with National Baptists.

The Christian Life Commission of the Southern Baptist Convention brought some strong recommendations concerning race at the 1974 Convention meeting. Included was the statement: "Racism is theologically untenable, politically destructive, and fatally dehumanizing." The commission also admonished Baptists "to accept the obligation to share Christ's love and Christian fellowship regardless of race."

CULTURE

When applied to persons, "red and yellow, black and white" are more than color. They represent

more or less distinctive life-styles or cultures. In turn, these distinctive life-styles stem from the unique experiences of the groups. In other words, there is a "black experience," a "brown experience," a "white experience," etc. Distinctive life-styles or cultures explain the difficulty of attaining meaningful integration. The desire by those of minority groups to maintain their distinctive culture explains to a considerable degree the contemporary emphasis on "nationalism" in contrast to integration.

The level of economic well-being is a factor in cultural differences. This helps to explain the fact that black and Chicano pastors tend to be more concerned with the economic well-being of their people than are the white pastors.

The latter and white Baptists in general tend to be decreasingly sympathetic with the economically and culturally deprived. This has been an unfortunate result of Baptists moving up the economic ladder.

The latter is a part of the move from a sect-type to a churchly-type of church or denomination. As this movement has progressed white Baptists have tended to become defenders of the status quo.

STRATEGY

The strategy used by different groups in their battle for "human rights" varies considerably. White Baptists are largely unaware of or ignore the inequities and injustices suffered by minority peoples. Hence, they tend to pass resolutions and treat a few symptoms.

In contrast, Baptists from minority groups grapple more realistically and effectively with the real problems of the deprived. It has been suggested that one reason for the success of National Baptists, where others have failed in the inner-city, has been their concern about the economic problems of the masses in the ghettos.

Because of their concern for the well-being of black people and the deprived in general, pastors of National Baptist churches are more frequently involved in politics than pastors of white churches. They see the political as a major method to improve the status of the disadvantaged.

CONCLUDING REMARKS

1. The greater the progress of the minority groups, the stronger and more open will be the pressure for additional progress.
2. Structurally and formally, there is considerable evidence of progress in the relation of the white majority to minority groups. This progress is not so evident, however, when we look beneath the surface.

Continued on page 14

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Seeking And Finding In Bowling Green

Baptist preachers are at a disadvantage when it comes to the sheer joy of worship. Most Baptist services are built around the preacher and the concentration required on his part prevents him from just sitting back and enjoying it.

But pastors, church staff members and not a few laymen have their day every January in what has become the highest inspirational experience of the year. It is called the Evangelism Conference and, though the effectiveness of most Baptist activities wanes after several years' use, this meeting seems ever to grow in popularity.

Once confined to Louisville, this conference is now being moved around the state. A happy site chosen for this year was Bowling Green. Pastor Rollin Burhans, the First Baptist Church staff members and a good part of the congregation made it a delightful and memorable experience. This historic church has had a major share in the life of Kentucky Baptists and a recent building and renovation project makes it as spacious and as beautiful as any church facility in Kentucky.

So many superlatives have been used to describe these meetings that there is really none left to use. Evaluations heard in Bowling Green rank the 1975 conference with the best of other years. The "Amens" from the congregation were many and loud.

Why does this meeting always produce such high moments of inspiration? What does it have which other Baptist meetings do not have?

The answer does not lend itself to words. Like other high spiritual moments it cannot be described, it has to be experienced. There are some discernible aspects, however, which are distinctive.

Students, Choose The Right School

Kentucky Baptists support a wide variety of schools. The difference in purpose, objective and curricula of these schools is not known by all prospective students. Therefore, it is possible for students to enroll in the wrong school and learn of the

One of these is a concentration on one major objective—an undying personal commitment to witnessing. Hicks Shelton has wisely resisted mixing this emphasis with business affairs of the convention or with distracting committee meetings.

For many preachers it is a time of confession, repentance and a new infilling of the Holy Spirit. It is bread for hungry hearts and water for thirsty souls. God's servants caught up and almost overwhelmed with the demands and routines of their ministries can make an objective evaluation of their place in God's vineyard, rearrange priorities and discover added zeal.

The man of God who ordinarily stands in the pulpit needs occasions to sit in the pews. The one who regularly extends the invitation needs at times to be invited. It is not easy to explain but a minister more likely will be convicted by the preaching of others than by his own.

Those who seek will find and those asking will receive. Not out of denominational loyalty nor as an escape from pastoral responsibilities, but out of a felt need do people attend this meeting. Empty cups are brought and God's opened floodgates fill them to overflowing.

Hicks Shelton plans the program this way. He remembers sitting where pastors sit and works years ahead to develop themes and secure participants to meet known needs. This way this meeting is not merely a preaching marathon. For example, popular and powerful preachers this year were balanced with two seminary professors who provided incisive and convicting Biblical expositions. All of this was enhanced with music whose overwhelming inspiration may outlive any other blessing of the 1975 Kentucky Baptist Evangelism Conference.

mistake after investment of time and money.

Kentucky Baptists do not sponsor elementary schools but we do sponsor one high school. This is Oneida Baptist Institute, a quality high school for students who need a home while attending school.

We support three liberal art colleges: Campbellsville, Cumberland and Georgetown. The schools meet high academic standards and their credits and degrees are readily recognized and accepted by other colleges and by graduate schools.

We also sponsor Clear Creek, a Bible school for students who plan church related vocations but who missed the opportunity for college training. Clear Creek offers a strong practical and theological curriculum for pastors and other church workers.

Another school not requiring college training, Mid-Continent Baptist Bible College, is not supported financially by the Kentucky Baptist Convention but it has denominational endorsement and is supported by individuals, churches and associations. It majors on Bible centered and religious vocational training.

In addition to these schools we contribute through the Southern Baptist Convention to two other Baptist educational institutions located in Kentucky. These are Southern Baptist Theological Seminary, one of the prestigious theological schools in America, and Boyce Bible School, a newly established training institution for preachers and other religious workers without college training. Boyce is a part of Southern Seminary though it has separate facilities, separate faculty, separate students and separate curricula.

To those familiar with the academic world this maze of schools is not confusing. It is to many other Baptists.

Sometimes for the lack of knowledge or because of misrepresentation students enroll in schools which are not what they need. Too late they learn the work they did does not lead to the degree they desire nor is much, if any, of their credits transferable to other schools they wish to attend.

One of the sharpest ministerial students I met while teaching at Georgetown College was such a victim. He had spent three years in a Bible college in Ohio only to learn that hardly any of his credits

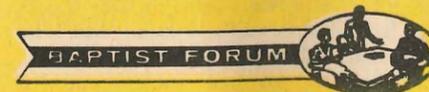
could be accepted by an accredited liberal arts college. In effect, he had to start over as if he had never been in college.

Each school majors on a particular kind of training and all prospective students should know this before enrolling. For example, a liberal arts college is for high school graduates who want or need a recognized BA or BS degree for their vocation or for further training in graduate school. A young high school graduate ordinarily should enroll in such a college and not in a Bible school or college. At least the student should know before enrolling that most Bible college credits are not accepted by liberal art colleges or seminaries.

Preachers and other church related workers who passed through youth without getting college and seminary training ordinarily should enroll in Bible schools and not in liberal art colleges. In Bible schools they receive theological training for their specific ministries without having to meet the rigid requirements of a liberal arts degree. Actually Bible schools and seminaries provide the same kind of training and prospective students should decide which to shoot for and, except in exceptional instances, not plan for training in both.

Schools could help in distinguishing between types of training. Why not reserve the word, college, for four year institutions offering standard BA and BS degrees. Let institutions not requiring high school and offering Bible centered training be known as schools or institutes. A Bible college or school is ordinarily accredited but by an accrediting agency for such schools and not by the same agency which accredits the work of regular four year colleges. A student recruiter who fails to inform the prospective student fully on these matters is unethical and dishonest.

Choosing a school is one of the most important decisions in a young person's life. The choice should be made only after full and careful consideration. Fortunately where parents cannot give all the counsel needed there is generally a school teacher or a pastor who can help. Young people, seek that help!



TRIBUTE TO A FRIEND

Dear Editor:

I just want Kentucky Baptists to know what true friends we all have in the Great Crossing Baptist Church at Great Crossing.

The pastor, Henry Walters, and his dear members just opened up their hearts and their church to the congregation of

Stamping Ground Baptist Church April 3, 1974, and said, "Come use the church and anything else you need, for as long as you need to—without charge." We did and found gracious love and help through these many months until December 22, when we moved into our interim building (a Morton metal building) which will serve our needs for approximately one year during construction of our permanent sanctuary and educational space.

We shared a great fellowship service

jointly on January 12, at the evening service, to give our folks an opportunity to say, "Thank You, dear friends."

We at Stamping Ground may not be able to return the love and favor to the folks at Great Crossing, but there'll be others who need love and encouragement and help and I pray we'll share with them in the same unselfish spirit we've received from these and many others who have helped us so much.

Stamping Ground Dan S. Crawley, III

Marriage Enrichment Retreat Scheduled

Got a good thing going in your marriage? Want to make it better? If the answers are yes then come to the Marriage Enrichment Retreat at Cedar-more Baptist Assembly February 10-12.

That is the advice of Vernon Cole of the church training department. "We are sponsoring this retreat to promote communication skills and sharpen relationship awareness," the church training director stated. "This kind of conference is not for families that are having problems. We want couples looking to deepen their relationships and increase the health of their marriage."



Waggener

Leading the conference will be Richard Waggener, consultant in family ministries at the Sunday School Board in Nashville. He is a clinical candidate with the International Transactional Analysis Association. He also holds two degrees from Southern Seminary. His master's degree was in the area of pastoral counseling.

A by-product of the retreat will be couples who have received some training in leading a similar retreat. The last few hours of the February meeting will be

spent evaluating the retreat and determining what is necessary to lead one on a local church level.

Participation in the retreat is limited to 30 couples. Questions about the retreat should be directed to the church training department. Reservations can be made at Cedar-more Baptist Assembly, Bagdad, Kentucky.

Pastor's Wife Killed On Christmas Day

A Christmas Day automobile accident took the life of Mrs. Bill Lynch (Rose) of Auburn. He is the pastor of the Liberty Baptist Church in Logan Association.

The couple was returning from Christmas Day festivities in Eddyville, when a deer darted onto the road. Lynch swerved to avoid the animal but could not get his car back to the right side of the road in time to avoid an oncoming car.

The head-on crash killed his wife and left him in critical condition. He is now recuperating after a week on the critical list at Vanderbilt Hospital in Nashville.

Mrs. Lynch was buried in Eddyville on December 28.



Our upcoming Convention theme (1975-76), "Let Christ's Freedom Ring," brings to mind an experience of other years. I happened in the bleakest winter I ever spent (1943-44), and it is one of the brightest memories of my life. Our battalion headquarters was dispersed to a little Alsace-Lorraine, German descent village, named Rexingen.

In front of the church building was a large bell. I asked "Der Burgomeister" what the bell was doing there on the ground. He explained that the Nazi regime had ordered the removal of such bells from their church spires and that they would be picked up for war metal.

"I have news for you," I said, "the Nazis won't be back to pick up that bell. What about putting the bell back up in the church spire?" His reply was quick and enthusiastic, "Ja, Ja."

The next morning early as I rolled out of the "sack" and reached for my mess-kit I was amazed to see the street filled with native men pulling on ropes, winning the bell up into the tower. I thought I had asked the burgomeister's permission for us to put the bell up, but in our poor communication and reception, he thought the new conqueror was ordering him to restore it.

Anyway, the bell went up, and it started a project of a couple of days with soldiers and natives cleaning up the inside of the church, fastening the warped pews back in place. They had been rain-soaked through the shrapnel-damaged roof. We got the place ready and had a joint service with American soldiers on one side and German civilians on the other. A "no fraternize" order was in effect.

As the people went away we were able to translate at least the sense of their remarks. "The Nazis ordered 'Der Glock-in' (the bell) taken down, but the Americans helped us reopen the church." How I wish we had such reputation today.

In 1963 on an European preaching mission I revisited Rexingen. My cup ran over as I stood again among the surviving villagers and heard them tell their youth about the day we put "Der Kling-en" (the ringing) back in the church tower and restored worship after the Nazis left.

"Let Christ's Freedom Ring."



Conference director Hicks Shelton

Spirits were running high for the final session of the two-day Evangelism Conference at First Baptist Church in Bowling Green. So high were the spirits, in fact, that before the final speaker could get to the podium, a fuse blew, leaving the congregation of about 1,200 persons in total darkness.

But the darkness did not come without warning. During special music by the choir of the host church, conference director T. Hicks Shelton informed the audience that he had been told of the oncoming blackness and that it would last about 10 minutes.

But darkness could not stop the program. The choir finished their final number after the fuse blew. And the conference final speaker, James L. Sullivan, began in darkness.

Sullivan was substituting for Jaroy Weber whose father died Tuesday morning January 21.

The following is a complete account of the events and speeches of this annual meeting.

FRANKLIN PASCHALL

"Baptists need to be almost and altogether committed to do the will of God," declared Franklin Paschall to the more than 1,000 pastors and laymen attending the annual Evangelism Conference at the First Baptist Church in Bowling Green.

Paschall indicted Baptists for being "almost consecrated" and "almost spiritual."

"What is there that Baptists are willing to die for today, to stand up for today," he asked. "We use to stand up against liquor but not anymore. What about

Spirits High As Baptists Gather At FBC, Bowling Green

Photo and stories
By Bob Terry
Associate Editor

pornography or social injustice? Where are the great men of God taking a stand for his kingdom's cause?"

The pastor of Nashville's First Baptist Church reminded the attendees that early Christians were willing to die for what they learned from God.

"A great majority of our people have God's spirit, but too few are spiritual," he asserted. Paschall cautioned that the man who went around telling others how spiritual he was, probably was not spiritual at all.

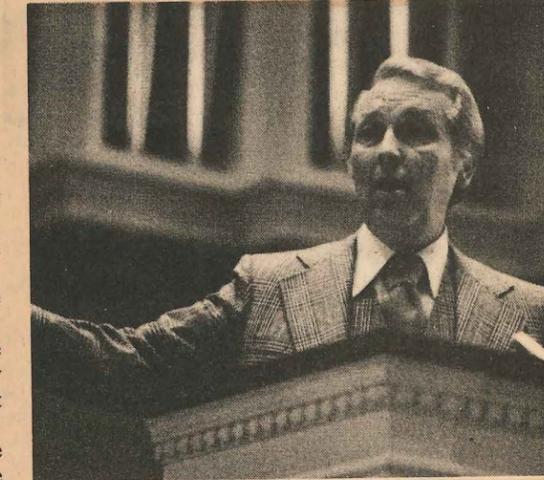
"When a man tells me how honest he is, that is when I'm going to put a double lock on my smokehouse," he quipped.

Zeroing in on preachers, the Kentucky native said too many Baptist pastors "almost preach." "Some of us would come clean in any court in the land on a charge of preaching," he told the audience.

Paschall outlined that a preacher needs to have 10 times as much to say as he can say during a sermon. Then, with God's power, he can be set free to proclaim the truth of the gospel.

"One of our troubles is that we try to preach in the power of the flesh instead of the power of the spirit and there is a great difference," he declared.

Commenting on the nature of the ministry, Paschall, a former pastor of the



host church; said the only reason a man ought to be in the ministry is because he cannot help it.

"I use to hear that said by some of the great divines of my day," he stated, "and I really did not understand it. But now as I grow older and see the insecurity, the abuses pastors have to take, the split fellowships and the split churches, I develop a new understanding of that truth.

"To be a minister can cost you a great price. There can be much suffering. But there is great satisfaction that comes in proclaiming the gospel unhindered."

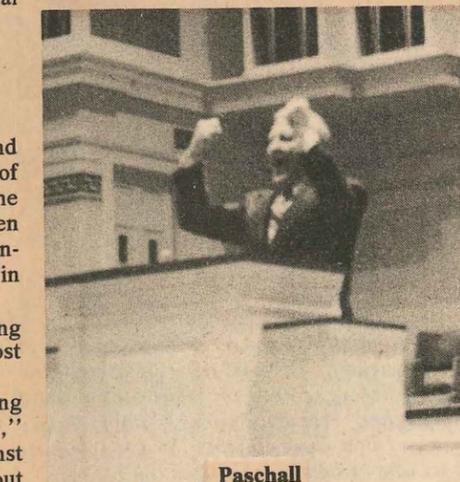
Earlier in the conference Paschall addressed the conferees on the theme of the meeting, "Reconciliation through Christ." He verbally sketched a picture of a world divided: two Germanies; two Koreas; two Vietnams; two Chinas.

"There is no strong center to organize the broken parts of this world into a meaningful whole," he declared, "and man is losing hope."

Of the United States, Paschall said the people were divided intellectually, racially, economically and domestically.

But the greatest crisis, he added, was the personal division rampant in many lives. "The war that rages inside the hearts of men causes greater bloodshed than on all the fields of Vietnam," he declared. "Persons who are divided inwardly are sick. There is more emotional sickness today than ever before."

[Continued on page 8]



Paschall



KENTUCKY RELIEF TEAM — Five Kentucky Baptist laymen recently journeyed to Honduras to aid in relief efforts. The men financed their own trips. Through the Western Recorder the team first learned of relief programs in which they could participate. They are [left to right] Gordon Higbee, Arcade Baptist Church, Louisville; Bill Klaber, Cloyd Tucker, Donnie Hayes and Bob Cook all from the First Baptist Church in Middletown. A story of their work will be in next week's issue.

"Christ came to make men whole. That happens when Christ becomes number one in a persons life."

"Man needs to be reconciled to God," he declared, "and the result of reconciliation is peace." Paschall expressed this as peace with God and peace with man. "As long as one person tries to mistreat another, there is no peace. As long as another nation tries to dictate to another there will be no peace. As long as one group tries to exploit another, there is no peace."

"Reconciliation means right living before God and right living with our fellow man," he declared.

JOHN POLHILL

"God has set each of you aside to be his apostles, his prophets and his teachers," declared John Polhill to the pastors and laymen from across Kentucky who gathered in Bowling Green for the annual Evangelism Conference.

Polhill, a New Testament professor at Southern Seminary, said each person had been sent forth by Christ to work in a given area. "That is the definition of an apostle," he explained. "That makes you an apostle."

Polhill added that each person was also commissioned by God to apply the Christian teachings to the world as it is. "That was the role of the prophets in Old Testament times and that is the role of today's minister," the former Kentucky pastor stated.

Christians fulfill their function as teachers by sharing what they know about Jesus, Polhill said.

Referring to I Corinthians 12:28, the Evangelistic Conference Bible teacher told his listeners to "covet the higher gifts," that of being apostles, prophets and teachers.

Earlier he cautioned the audience about falling into the trap of the Jews at Jesus' time. Using the first chapter of I



Polhill



CONCERTS — Russell Newport filled First Baptist Church in Bowling Green for each of his three sacred music concerts. Newport, a layman from Springfield, Missouri, also appeared on the 1974 Evangelism Conference and was back by popular demand. Accompanying Newport was Alvin Whitworth, organist for Walnut Street Baptist Church in Louisville.

Corinthians, Polhill explained that the Jews always sought a "sign." But they refused to believe what they did see.

"Today," Polhill stated, "people seem to think that any ecstatic experience is from God." He explained that glossolalia experiences were common in most all religions. "That is why the early church judged an ecstatic experience by its confessions, to see if it was of the Lord."

Polhill explained that a second trap to be avoided was the rational, logical approach of the New Testament Greeks.

"The cross of Christ is beyond logic," he declared. "God chose a means of salvation that is beyond the mind. When the mind concludes that it is not self-sufficient, then a person can accept the cross by faith."

Polhill said that only after one accepts the cross by faith does reason enter to deepen that faith.

In a third appearance before the Evangelistic Conference, Polhill, the son of the late Lucian Polhill, a former pastor of Deer Park Baptist Church in Louisville and later executive secretary of Virginia Baptists, talked about the rights of a pastor.

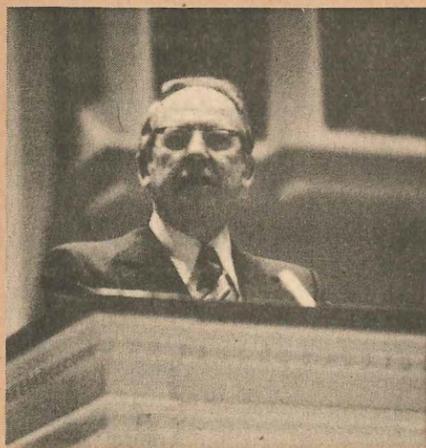
Using I Corinthians 9 as text, he explained that Paul had many rights which he forfeited for the sake of the gospel. The speaker recounted an experience where a pastor's taste for music was putting a barrier between him and the congregation. "The pastor has a right to like Bach if he wants, but when that taste becomes a barrier to preaching the gospel

to a group of people, it should be forfeited for Christ's sake."

Several other areas where compromise might be possible between pastor and congregation were mentioned. But one area where compromise should not take place was stressed.

"A lot of pastors make 'A+' for their work at church. At the same time they make an 'F' as a husband and father. How many pastors and church staff members have forfeited their ability to preach the gospel because their families fell apart," he asked.

"God gave us families and gave us particular responsibilities for our families. We can not forsake them," he declared.



Rollin Burhans welcomes Evangelism Conference to FBC, Bowling Green.

BOB MOWREY

"Some people in our denomination ask us to turn our backs on the first 12 chapters of Genesis," charged Bob Mowrey, pastor of Park Avenue Baptist Church in Nashville, Tennessee. "Some want us to disregard the miracles of Jesus, his virgin birth and the resurrection," he said.

"The price is too high," the Nashville pastor asserted. "I was reared in a denomination that turned its back on these truths and now God has turned his back on them."

Mowrey pointed out that neither Jesus nor Paul won many intellectuals in their day. "Those who depend on logic or philosophy will not find God," he said. "To them, preaching of the cross is foolishness."

Mowrey, whose church led Tennessee in baptisms three of the last 10 years, said it is important to believe the right thing.

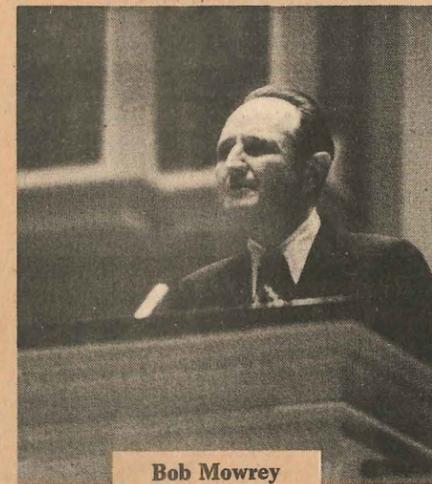
"You know why many college students live like animals," he asked. "It is because that is what they believe they are, an animal, so they live like one."

"There is a great difference between believing yourself to be an animal and believing yourself to be a child of God. That will make a difference in how you live."

The Southern Seminary graduate said it is possible to be brilliant in the things of the world but an idiot in the things of God. He challenged his hearers to "preach the foolishness of the cross." "The world will not applaud you for preaching the cross he said, but it will bring repentance and repentance, revival."

Mowrey said that as long as he could remember, national news media had ridiculed Southern Baptists as being the step child of denominations. "But the step child is doing pretty well sticking to the Bible and winning people to the Lord," he added. "We are now the largest non-catholic denomination in this country. We are growing while most others are going backwards."

The speaker said one reason for Southern Baptists growth was dedicated pastors, deacons and Sunday School teachers. He observed that the vast majority of Baptist church members are mediocre. "But God is not dependent on the majority," he declared. "You go into any evangelistic church in this country and you will find a spirit-filled, dedicated pastor. Around him will be a group of dedicated deacons. And then a group of dedicated Sunday School teachers and other laymen. These people love the Lord and tell others about him," Mowrey said.



Bob Mowrey

Mowrey added that some preachers feel nothing when they stand to preach. Some choir members feel nothing when they sing and some Sunday School teachers feel nothing when they teach God's Word. "Is it any wonder that people can come to church week after week and feel nothing."

"When there is no deep feeling, there is a lack of the Holy Spirit," he charged.

WILLIAM M. PINSON

The fall of the church and the fall of doctrine received considerable scrutiny from the hundreds of Kentucky Baptists attending the Evangelism Conference at First Baptist Church in Bowling Green.

Leading the examination was William Pinson, professor of Christian ethics at Southwestern Theological Seminary in Texas.

In three addresses to the conferees, Pinson dealt with "The Great Fall,"

"Putting the Pieces Together" and "The Wholeness of the Gospel."

Pinson said the fall of the church occurred when a difference was made between clergy and laity. "God challenges us all to measure up to the father. After all, we are His children. This call is for all people," Pinson added, "not just for the professional hired guns of the church."

"When we recapture the vision of all people as ministers of God, watch us," he predicted.

The Texas native said Baptists are not evangelistic, despite their claims. "Look at the average between the number enrolled in our Sunday Schools and the number we baptize," he asked. "Then tell me we are evangelistic."

The ethics professor said a fall in doctrine occurred when Baptists became concerned about a nebulous "soul" and forgot about the whole person. Pinson said that true doctrine has both a vertical aspect of man to God and a horizontal aspect of man to man.

"Whenever we do not get both the vertical and horizontal dimensions in our theology, we are stumbling in the swamp of heresy," he cautioned.

Disclaiming that man's efforts will ever bring in the Kingdom of God, Pinson said, "There is no connection between our efforts and Christ's return. God is preparing His kingdom."

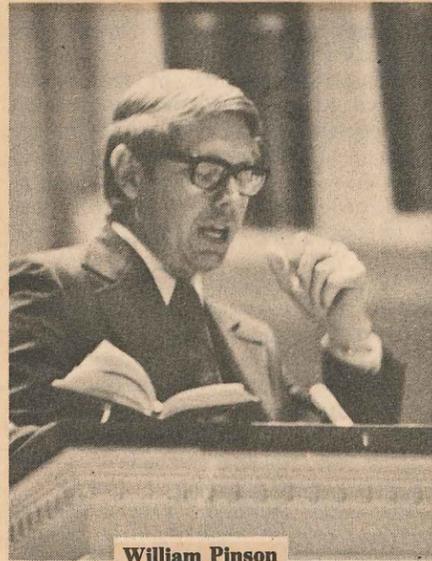
In light of His second coming," Pinson said, "our job is to determine what kind of people we are to be."

Pinson observed that one cannot judge orthodoxy by numbers. Neither, he said, can a church be judged on numbers. "It can be a mob if numbers are all we consider."

[Continued on next page]



The Western Kentucky University BSU choir provided special music for the Monday evening session. Jim Kearce is director of the group.



William Pinson

"There are not so many Baptists because we preach an orthodox gospel," he said. "Others have preached an orthodox gospel and are not nearly as numerous." The professor credited Baptists' "tradition of being non-traditional" with bringing many converts. Pinson illustrated his point by referring to the westward expansion of the United States.

"When other denominations insisted on a college and seminary trained clergy, Baptists stuck a Bible in the hands of farmers and said, 'Go preach the gospel'."

"Later, when the need was for construction workers and not farmers, Baptists sent construction workers to earn their own living and preach the gospel wherever they went," he explained.

Later, Pinson commented that today Baptists have focused their attention too narrowly on white, middle class, well scrubbed families.

"I made a list of all the different types of people Jesus ministered to according to the gospel of Luke. It took me two pages to make that list.

"Then I listed all the different types of people my church ministers to. That took half a page," he said.

"God's 'all' is inclusive of all races, all ages, all economic groups," Pinson declared.

Before concluding his three addresses, Pinson took a swipe at church members who want the church to stay away from controversy.

"The gospel is controversial by its nature," he said. "Jesus said he did not come to bring peace, but a sword."

"Jesus himself was controversial," the PhD holder said. "He so upset the establishment of his day that they crucified him."

Pinson said no one has the right to prune the gospel to his own taste. He urged Baptists to proclaim the whole gospel and added, "The Bible has a lot to say about heaven and hunger, about hope and the hellishness of life; about security and sexuality."

"Jesus did not speak much about making converts," Pinson observed. "He talked about people becoming disciples."

The speaker reminded the audience about the high esteem that most Baptists hold C. H. Spurgeon of London, England. But it was not always so. "Spurgeon had some things to say about slavery that so upset the Baptist brethren of the South that churches burned Spurgeon's books." Other social involvement for the late Spurgeon included mediating labor disputes, teaching reading and setting up soup lines in London.

"Our lives are supposed to be living audio-visual aids of what it means to be in Christ," he concluded.

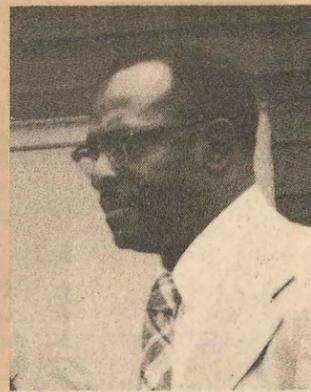
G. M. SMITH

"Wall builders or bridge builders, which shall we be?"

That was the question posed by G. M. Smith, pastor of Evergreen Baptist Church in Lexington and moderator of the General Association of Baptists in Kentucky.

Smith, characterized this age as "an age of wall builders." He pointed to the Berlin Wall, the Iron Curtain, the Bamboo Curtain, and other "walls" to support his claim.

"But all generations have been wall builders," he asserted. "Since Adam sinned against God there have been walls dividing man and God. Since Abel killed Cain there have been walls dividing



G. M. Smith

brother against brother," the speaker declared.

The Old Testament period was a wall building time, explained the Virginia Union Theological Seminary graduate. But the focus of the New Testament is to tear down walls and build bridges.

"Christ is the greatest bridge of all for he takes us from sin to salvation," said Smith. "Christ's bridge is built out of forbearance, he puts up with you," quipped Smith. "And his bridge is built out of love."

The Kentucky native challenged the listeners to build bridges of understanding between races and economic groups. But he cautioned about the material used in the bridges.

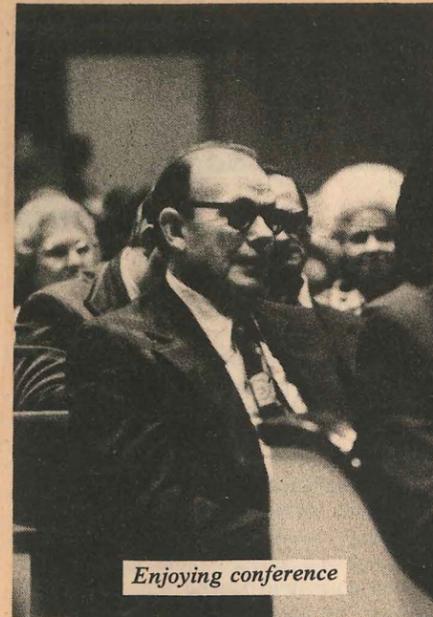
"We must tear down those old walls that have divided us," he said. "And when we build bridges, they must be built out of forbearance and love. We cannot bring to our new bridges the old feelings and prejudices of past events."

Smith told the audience that words do not communicate the love of God. "We must live it out if God's love is to be seen and believed.

"That comes from serving people," he concluded.



GREETINGS — Austin Roberts, left, pastor of Danville's Lexington Avenue Baptist Church, greets fellow pastor Kerney Bailey and his wife. Bailey is pastor of Southside Baptist Church in Louisville.



Enjoying conference

JAMES L. SULLIVAN

Speaking at the final session of the Evangelism Conference, James L. Sullivan, president of the Baptist Sunday School Board, said Baptists had done a pretty good job of ministering to "humanity across the tracks."

"But what about the bank presidents, the college professors or the millionaires? Baptists have not been as successful reaching this kind of person," he said.

Sullivan sketched Baptist ministry to the poor as including goodwill centers, rescue missions, food and clothes closets, literacy work and involvement of countless church members with individual families.

"But our attitude toward the rich, the powerful, is different," he explained. "Usually we say they know where we are and what time our services start. If they want to come they know they are welcome.

"But this group needs saving too. They need to know Jesus as Saviour," he declared.

Using Jesus' experience with the Samaritan woman at the well of Sicar, John 4, and with Nicodemus, John 3, Sullivan explained how Jesus used different methods to deal with different situations.

"It is an unfortunate evangelism that cannot adjust its methods to different people," he observed.

Sullivan described the Samaritan woman as a "tragic figure" who could have been ignored by a physically exhausted Jesus. But, instead, he pulled from her a confession of her situation.

"Jesus did this with love," the former pastor said. "It can only be done with

love. People will rebel if we approach them out of curiosity or if we come with a snobbish attitude."

Sullivan said it was amazing how Jesus stayed in charge of the conversation and would not let the dialogue drift away from his main purpose.

"Do you recall," he asked, "that Jesus first claimed to be the Messiah to the woman at Sicar?"

"We must be equally clear in our communications with people and equally clear in our purposes," he said.

Of the Nicodemus story, Sullivan said it was typical of intellectuals today. "They want us to answer every religious question they can think of and, then, if we answer them all they will consider joining the church."

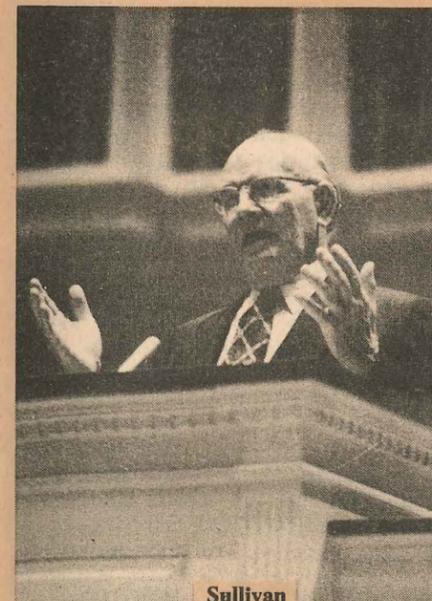
"Jesus took Nicodemus' inquiries and answered them with an observation about wind, something we cannot see, something we cannot explain," continued Sullivan.

He added that today there are many things that cannot be explained but are simply accepted.

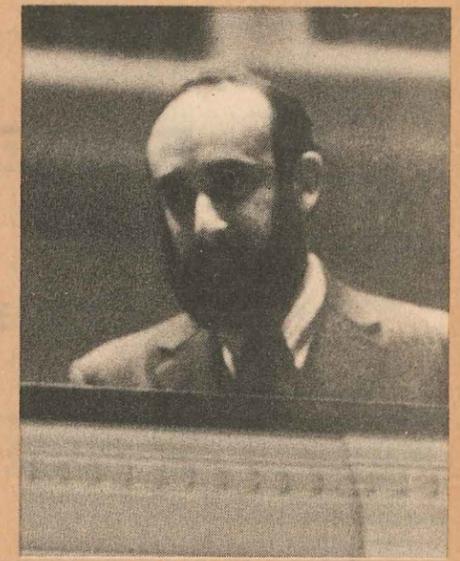
Even though Nicodemus could not accept Christ that evening, the witness of Jesus burned in his heart "like a coal of fire," added the speaker.

Sullivan said God will bring something out of every effort we make to witness for Him, but it will be in His own time. The time for Nicodemus was the day Jesus died. Then Nicodemus declared himself a friend of Jesus and asked for the body of the crucified man from Nazareth.

"We must keep on witnessing and trusting God for the increase," Sullivan declared. "Our congregation will reflect our spirit. If we get other things first, we will not evangelize and our church won't evangelize."



Sullivan

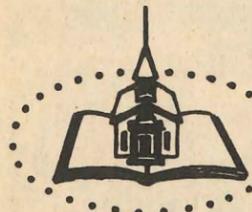


NEW EVANGELISM WORKER — Mike Copen pauses before addressing the Evangelism Conference Tuesday afternoon. Copen is a Southern Seminary student whom Kentucky Baptists have employed to work in youth evangelism on a part-time basis. Copen is a converted Jew.

He concluded by cautioning the ministers against doing too much planning and too little praying. "We must always make sure that we witness in response to the leadership of the Holy Spirit," he said. "If we try and witness in our own strength, we will fail."



A FREE MOMENT — During a break between sessions, Harold Tallant, left, visited with Charles Hodge, center, and Owen Risk. Hodge is pastor of Bethlehem Baptist Church and Risk serves East Audubon church, both in Louisville.



SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles

(These Lessons for February 9, 1975)

Expressing A Devoted Life

Luke 8:1-3

In compliance with the will of the Father that the gospel should be preached everywhere, Christ made a tour of the cities and villages of Galilee, proclaiming "the glad tidings of the kingdom of God." Two things about this tour are impressive — Christ went where the people were, and He made preaching His primary business. Accompanying Him were the twelve apostles and certain women who had been delivered from Satan's power. Contrary to Oriental notions of propriety, these women rendered generous and practical help to Christ and the twelve on their tour.

Mary of Magdala, had been the victim of demonic possession, but in mercy Christ cast out of her seven demons. It is not surprising, therefore, that out of genuine appreciation for what Christ did for her that she cheerfully supported Him and the apostles financially and ministered unto them through Christian service.

All this is a very different picture of Mary than the one which is usually drawn of her by those who brand her as an extremely wicked and immoral woman. It is certainly unfair to stain unnecessarily her record, when the Word of God does not give any warrant whatsoever for doing so. There is no reasonable foundation for assuming or asserting that this dedicated follower of Christ, who devoted her time, energy, and money to ministering to Christ, had been an impure woman.

Matthew 27:55-56

Out of faithfulness and loyalty to Christ, Whom they loved devotedly, a group of women followed Him out of Galilee and watched His crucifixion from a distance. Of the women who were present at the crucifixion, Mary Magdalene headed the list that was named, which would seem to indicate that her qualities of leadership were outstanding. They were helpless to prevent the crucifixion of Christ, but they were attached to Him with the ties of love which could not be severed.

John 20:1, 11-18

After the women had observed where

the body of Jesus Christ had been interred, they returned to their homes and rested on the Sabbath. Of course, their hearts were filled with sadness. At dawn on the morning after the Sabbath these women and Salome went to the tomb to anoint with spices and perfumes the body of Christ as an expression of their love for and devotion to Him. As these devoted women hastened to the tomb through the early morning air, remembering the stone had been rolled into its groove to shut the entrance to the sepulchre, they were wondering and worrying about how they might remove it. When the women arrived at the tomb, they were amazed to find that their concern had been entirely unnecessary because the stone had been rolled away from the entrance.

Instead of lingering about the tomb in wonder about what had happened, Mary Magdalene ran quickly to Peter and John and informed them that the body of Christ was not in the sepulchre, whereupon they ran to the tomb to investigate the matter.

Mary Magdalene was unable to remain

INTERNATIONAL SERIES

A Serving People

As children of God and servants of Christ, it is our duty to discover His will and to do His work.

Succinct description
I Peter 2:9

Christians are described here as "a chosen generation, a royal priesthood, a holy nation, and a peculiar people." It is both obvious and noteworthy that the title of "priest" is conferred upon every believer in Christ. The Christian is a priest by virtue of having been saved by Christ. The office of priest is never of man's earning or deserving, but always by virtue of God's grace. The birth from above qualifies one for the royal priesthood. Whatever of dignity, privilege, power, and responsibility there may be in the royal priesthood, we must remember that it belongs to all believers in Christ and not merely some of them.

away from the spot where her Lord's body had been placed. Knowing that His body was not in the tomb, Mary's grief increased tremendously, but it would have been better had she been rejoicing that His tomb was empty in proof of His deity and Messiahship. With tears streaming down her cheeks in overwhelming and unconsolable grief, Mary stooped down and looked into the tomb. She saw two angels and heard them ask, "Woman, why weepest thou?" She replied that someone had stolen her Lord's body. Then, when she turned around, Mary Magdalene saw Christ, but did not recognize Him. Although she did not recognize her Lord in His resurrected body, as soon as He called her "Mary" His tender and familiar voice revealed His identity and she exclaimed, "My Great Master." When she started to fall at His feet and throw her arms around His ankles, Christ forbade her to do so, and commanded her to go and tell His disciples about His resurrection and forthcoming ascension. She willingly and promptly informed them about the glorious victory of Christ over the grave.

The functions of the royal priesthood may be summarized in three words — sacrifice, intercession, and benediction. We are challenged to present ourselves as living sacrifices unto God. As members of the priesthood we come into God's presence, bringing our gratitude, praises, and worship; also interceding with Him for others.

Significant dedication
II Corinthians 8:1-7

Under very adverse and trying circumstances, the Corinthian Christians generously shared their limited means with the suffering saints in Jerusalem. They had suffered numerous persecutions, but their personal afflictions never made them unmindful of the trials and tribulations of others. They thought of others and felt for them in their sufferings and needs. They did not



lament their trying circumstances, nor grieve because they were less fortunate than anybody. They had an abundance of joy and of poverty, and from this strange combination their liberality arose. They gave from the depths of their poverty rather than from the abundance of riches.

This remarkable expression of love on their part stemmed from the fact that they were yielded Christians. They "first gave themselves to the Lord." If one has not given himself to the Lord, he has the desire to retain as much for self as can be done within the bounds of respectability. But when one truly gives himself to the Lord, it is not hard for him to dedicate his substance to Him.

Love cannot exist without giving. The natural fruitage of life is giving. Reluctance to give to the work of the Lord is due to a lack of love for Him. It is useless for one to say, "I love the Lord," when his hands are closed firmly over his possessions.

Solemn declaration
James 2:14-17

James challenged his readers to examine the faith which they professed to have in order to ascertain if it were genuine. To James faith was more than the mere assent of the mind; it included the affection of the heart also. His readers had received new life from Christ, not through the merit of good works, but by grace through faith. The essence of such faith is a life surrendered to the will of Christ.

James protested vehemently against all attempts to divorce faith and works. He considered them as two vital units of a whole. To him profession without practice was meaningless. He believed and taught that saving faith creates love in the heart, and that this love finds expression in compassion and helpfulness. The faith that brings salvation produces good works. James did not contradict Paul's doctrine of justification by faith, but he did combat the perverters of Paul's teaching. Paul wrote about justification before God on the ground or basis of faith, while James referred to justification before men on the basis that works are an evidence or proof of saving faith. Paul emphasized the faith that works and James emphasized the works of faith. James did not minimize faith, but he did insist that it be demonstrated in good works. Faith is first but works must follow, said he, or there is no proof that real faith exists. Anything which is called faith that does not produce good works is very definitely not the kind of faith commended by God and revealed in His faithful and obedient children.

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Race Relations Sunday Emphasizes Christ's Love

By Bill Rogers
Dept. of Cooperative
Ministries and Christian
Life Director, KBC

February 12 is Race Relations Sunday. Hopefully, this will only be one day in a continuing emphasis upon Race Relations. Two denominational emphases that will help us flow into a sustained interracial thrust are our Home Missions Study in March and our theme for this year, "Sharing Christ's Love."

Missions in Mosaic is the Adult Study Book for the Home Missions emphasis March 2-8. This is a study of the more than one-hundred million people in America who are of ethnic origin. In Kentucky, the largest ethnic group is our black friends. Of the approximately 361,000 black people in Kentucky, 67.6 percent are Baptist. This is in contrast to white Baptists who are 23.2 percent of the white population. The Baptist women of Kentucky will be promoting this study. Hopefully, all Baptists will have some exposure to the Home Mission Week of Prayer study.

Human Rights In USA

(Continued from page 3)

3. The election and selection of more of those in minority groups by white Baptists is encouraging. However, we have not really arrived until a person is elected or selected, not because of sex, color, class, culture, or condition of life, but because of his ability to do the job.

4. What we do in the area of human rights is not on the soundest basis until it is grounded in a sense of the purpose and will of God. There is needed a depth of conviction that comes from a "thus saith the Lord."

5. Closely akin to the preceding is the need for a proper balancing of an emphasis on social morality and personal or individual morality. As Baptists lose their sectarian tinge they tend to emphasize more exclusively the social to the neglect of the individual. A proper balancing of the two will give the stability and the courage to face opposition that otherwise will tend to be lacking.

As Baptists we should seek honestly to answer the following questions: Have we progressed any further or any faster than society in general? Have we been factors in changing society or has society or culture changed us?

A second missions emphasis in 1975 is "Love Thy Neighbor." This is under the larger theme, "Sharing Christ's Love." Love thy neighbor may mean people in the church, people across the street, people across town, or people around the world. An attorney asked Jesus a question, "Who is my neighbor?" Jesus' response to that question indicates that whoever is in need is our neighbor. (Luke 10:25-37) Our neighbor may happen to us any time and any place. Our neighbors are chosen for us by the circumstances of life.

With the theme, "Love Thy Neighbor" and the mission study emphasis, *Missions in Mosaic*, we have an excellent opportunity to build bridges of communication, fellowship and cooperation with black Baptists in Kentucky. We are either building walls or bridges. Walls can be built on one foundation while bridges require two. Relationships are built as people reach out to one another. The responsibility of followers of Christ is to always be reaching out to make contact. In the building of relationships, one must ask, "Is my faith strong enough and am I personally secure enough to risk crossing the barriers, real or imaginary, that separate us?"

Sharing Christ's love is not an option for the church. Loving one's neighbor is a strong Biblical claim upon true discipleship. We taught our children to sing:

"Jesus loves the little children;
All the children of the world,
Red and yellow, black and white;
All are precious in his sight;

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Jesus loves the little children
of the world."

To be a follower of Jesus is to love whom he loves. There are at least three levels of loving one's neighbor emphasized in our gospel. They are: witnessing love, ministering love, and justing love.

Witnessing love is the sharing of faith with people who are not Christian or people who are confused in the matter of their faith. It is sharing the dynamics of Christ's work in our lives. It is sharing the Biblical witness to Jesus Christ. Its ultimate goal is that of bringing others into right relationship to God through Christ. This is not an option for the church. The great commission is plainly an injunction to the church in the world to make disciples. The thrust of Kentucky Baptists upon evangelism is an emphasis on witnessing love. Nothing should impair this emphasis.



BAPTISTS' WORLD — Thirty-three million Baptists in 138 countries will be the object of meditation and prayers in churches throughout the world on Baptist World Alliance Sunday, February 2. V. Carney Hargroves, president of BWA 1970-75, is shown with David Y. K. Wong, a layman chairman of the BWA Men's Department. Hargroves is a Virginian and graduate of Southern Seminary in Louisville. Wong, an architect of Hong Kong where this picture was made, is representative of the Alliance's emphasis on the training of laity for Christian outreach.

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Ministering love is giving a drink of cold water in the name of Jesus. We saw this demonstrated recently in the tornado that swept across Kentucky. The whole community mobilized in ministering love without regard to denominational affiliation, race or economic circumstances. Aid of every description was made available. Food, shelter, medical aid and moral support were offered wherever need was discovered. Ministering love is seen in the church when some member of the community is in trouble and the church surrounds that person with care and help. It is seen in the response Kentucky Baptists are making to the challenge of world hunger.

The third level of sharing Christ's love or loving one's neighbor is what has been called "justing love." This is concern for those structures that are oppressive. Oppression may be overtly or covertly expressed. Overt oppression is a deliber-

ate attempt to keep a segment of society from self-determination. Covert oppression may be those structures that by their very nature discriminate against the poor or oppressed. One is personal, the other impersonal. The personal can be dealt with as individual Christians become aware, concerned and involved. The impersonal is more difficult. Laws, courts, corporation structures, etc. must be affected. Justing love must deal with social, political and economic concerns. This is the prophetic role of the church in the world.

As Baptists, we have been militant in proclaiming the good news in Jesus Christ. Nothing should ever cause us to recant this emphasis. We have done a good job in ministering to the household of faith. In times of crisis, we have rallied to the challenge of ministry to people who may never become Baptists, or for that matter, church people. The most difficult way of loving one's neighbor is in the area of justing love. One is more likely to run counter to culture and find oneself involved in struggle with institutional structure when he begins to move prophetically in the area of justing love. Both the Old and New Testament call the people of God to be faithful in this area.

1975 STUDENT MISSIONS CONFAB —

Program Stresses Dialogue And Study

Kentucky Baptist college students will once again travel to Louisville as Southern Seminary hosts the 1975 Student Missions Conference on February 21-23.

The conference begins at 7:30 Friday night and concludes before noon on Sunday.

The annual weekend of mission dialogue and study is themed, "From Darkness to Dawning."

Plenary sessions begin Friday night, with Bryant Hicks, associate professor of foreign missions at the seminary, speaking on "Finding Me in a World of Darkness."

On Saturday morning, Eva Marie Dyke, counselor at the Human Resource Center, Corvallis, Oregon, will explore, "Finding Others in a World of Darkness." Saturday night's session features Lewis Myers, former Kentucky pastor and missionary evangelist in DaNang, on "Vietnam since

The prophets were stoned and our Lord was crucified by the very systems they sought to infuse with justing love. The person or church that becomes involved in justing love may also experience the wrath of the world. Our Lord would echo, "The world may make you suffer. But take courage! I have defeated the world!" (John 16:33b, Good News)

To assist in a sustained emphasis in the area of race relations, some resources are available through the department of cooperative ministries: Christian life. They are:

Filmstrip, available on loan: "Crossing Barriers in Interracial Ministries," deals with a strategy for ministries and kinds of ministry now being done; and "Cooperative Ministries with National Baptists," a history of the SBC and National Baptist relationship in ministry through the years.

Written material, free for the asking through the cooperative ministries: Christian life department: "Ministering in Changing Ethnic Patterns," posters and articles on people of ethnic backgrounds; and "Crossing Barriers Through Ministries with National Baptists," historical information and articles on interracial ministry.

1960, on 'Lighting Up a World of Darkness'."

Conferences for small group dialogue will cover such topics as: Problems of the Missionary Family . . . Women in the Ministry . . . Knowing God's Will . . . Urgency of Missions . . . World Evangelism . . . Journeymen . . . The Cost of Discipleship.

The annual World Market Place, a highlight of each conference, will feature national foods and dress, discussions with furloughing missionaries, mission board personnel from Atlanta and Richmond, films and international music.

Each participant will pay a \$5 registration fee to cover travel insurance and conference costs. Deadline for advanced registration is February 7.

Housing will be available in campus apartments and residence halls at no charge to the first 700 registrants requesting housing.

For additional information about registration or other details, dial direct Monday through Friday between 8:30 a.m. and 10:30 a.m. Eastern time, to the conference office, (502) 897-4315.

The conference address for registration and housing requests is: 1975 Student Missions Conference, Box 375, Southern Seminary, Louisville, Kentucky 40206. •

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WORLD-WIDE OBSERVANCE —

Southern Baptists Participate In BWA Sunday

Baptists in New Zealand will be the first to observe Baptist World Alliance Sunday on February 2. Their land lies just west of the International Date Line, and their Sunday worship will begin even while Europeans prepare for bed on Saturday night.

But as the sun continues its daily journey westward, Baptists in 100 countries will gather in their churches to meditate on the faith and work of their fellow believers everywhere.

The final services of the day will be held in Hawaii and other Pacific islands, a full 24 hours after the prayers are said in New Zealand.

The 24 hour time span applies to Baptist services every Sunday, because their churches are spread across every time zone. But the first Sunday in February is especially significant — the one day a year marked for consideration of the international fellowship.

The Baptist World Alliance, with headquarters in Washington, reports a total of 33,492,813 members of Baptist churches in 138 countries. More than 28 million of these are members of the 98

conventions and unions affiliated with the Alliance.

Robert S. Denny, general secretary of the BWA, said that the churches will observe the day in a variety of ways — each adapting its services to fit local situations. Sermons on the oneness of Baptist people in their Christian faith and prayers for Baptist people in other lands will be the common denominator.

Baptist World Alliance Sunday this year will major on a theme tied to the World Mission of Reconciliation Through Jesus Christ — "The Cross, the Cost of Reconciliation."

V. Carney Hargroves, president of the BWA, announced that many churches will extend the observance to a full week. Fellowship, community service, and evangelism all figure in a suggested program.

He said that the year 1975 is especially significant in the Alliance's 70 year history. It marks the climax of a five year emphasis on reconciliation (World Mission of Reconciliation Through Jesus Christ). It also is the year of the 13th Baptist World Congress, meeting at

Stockholm July 8-13 with an expected attendance of 10,000 persons from 80 countries.

A message for Baptist World Alliance Sunday, released from the office in Washington, noted that "Baptist people in many nations pause this day to think of our international fellowship. We thank God for his guidance and his blessings in the past. We look forward confidently, in his strength, to the challenges that face us."

It noted also that "the World Mission of Reconciliation Through Jesus Christ has kindled the fires of evangelism around the earth. Thousands of persons have been reconciled to God, professing their faith in Jesus Christ as Saviour and Lord. Christian people have been directed to projects of Christian service, demonstrating the love of Christ in their day to day relationships."

And it concluded: "Let us therefore — 33 million Baptists in more than 100 countries — press ever forward in proclamation of the Word, by speech and by deed, that every tongue shall confess that Jesus Christ is Lord, to the glory of God the father." (Philippians 2:11) •



INSIGHTS

GEORGETOWN COLLEGE

IN 1787, five years before Kentucky became a state, a Baptist minister named Elijah Craig opened a classical school on a bluff overlooking the Royal Springs. Tuition for this school was \$4.17 a quarter — half payable in cash and half in such produce as skins, tobacco, and meats of bear and buffalo. Primitive though it might have been, this was the beginning of what was to develop into the first Baptist school west of the Alleghenies — Georgetown College.

In the 188 years that have followed, a tradition of excellence has flourished here. More than 10,000 Georgetown College alumni have moved from the campus into the world of the ministry, law, medicine, diplomacy, teaching, business, social work and countless other occupations around the world.

If you would like to know more about Georgetown College today, request a complimentary subscription to our alumni publication, INSIGHTS. We welcome your interest. Send requests to:

Robin Oldham, editor
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